

MAY 4, 1836.

STON SCHOOL BOOK DEPOSITORY.

CHARLES J. HENDEE, (Successor to Carter, Hendee & Co.) having made arrangements to continue the business of PUBLISHING AND BOOKSELLING, at the Old Stand of C. H. HENDEE, 13 School Street, Boston, Books, Magazines, Periodicals, School Committees, and others, the following list of copy-right Books, (together with a general assortment of School Books,) on the most favorable terms.

WORD'S "STERE'S READING BOOKS."

A Second Book for Reading and Spelling.

Those who have used Mr. Worcester's Primer are aware of peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say that the Second Book has the same simple and attractive character as First.

A Third Book for Reading and Spelling; with a simple and clear plan of the plan of this Book; it is just such a one as we would have adopted in every school in the country.

BOSTON EVENING COURIER.

A Fourth Book for Reading; with Rules and Instructions which complete a series of books for teaching children to read. The Primer, The Second Book, The Third, and The Fourth Book. In the first three, spelling lessons are included; reading lessons; and to them are omitted in the last Book, because they will also be found in these lessons, I use a dictionary for spelling; and for each the meaning of every word which they do not understand. So far as the author and the publishers have been able to learn, no one has the Third Book without being satisfied that the rules and instructions are good, and that they are of great utility. They are, therefore, contained in the Fourth, and greatly enlarged; and they constitute the principal difference between this and the other school books for reading, which are now in use.

PARLEY'S HISTORIES.

The First Book of History, or History on the Basis of Geography, (comprehending the countries of the Western Hemisphere, with maps from original designs, and sixteen of the principal cities of the United States, and the various countries of the Western Hemisphere, executed in the beautiful manner, on steel plates.) By the author of Peter's Tales.

The Second Book of History, (comprising the countries of the Eastern Hemisphere,) with many engravings, and sixteen of the principal countries. By the author of Peter's Tales.

The Third Book of History; by the same author, and on same plan—comprehending Ancient History in connection with Modern Geography, with maps and many engravings.

These three form a complete system of General History, Ancient and Modern, and they are designed to be used in schools, in sets.

probably there never has been a work of the kind received so much favor, and so quickly and so extensively adopted as this one. It is a work of great merit, and a pleasure to see how it has always heretofore been used. This is probably the best historical work for children we ever met with. It is filled with ideas instead of dates; every child study this book three months in his own way, he will have a better knowledge of the history and geography of his country than is often acquired by spending three pages of the treacherous treatise in common use.—Brandon

Reading Lessons for Primary Schools.

Iterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence, it has been adopted by resolution of the Committee, as the common reading book in schools.

Elements of English Grammar, with Progressive Exercises.

By George L. Parsons.

This work is noticed by the Boston Association of Instructors, in a letter to the Author, as follows:—

We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the higher classes in common schools, than any other with which we are acquainted.

GRUNDY'S WORKS.

Elements of Natural Philosophy, for the use of Schools.

Elements of Chemistry, do do do.

Elementary Treatise on Solid Geometry, do do do.

Elementary Treatise on Solid Geometry, do do do.

Exercises in Algebra, with a Key, do do do.

Grove's Political Class Book, for Schools and Academies.

Moral Class Book, do do do.

Grove's System of Penmanship—Parley's Arithmetic for Children—Walsh's Mercantile Arithmetic—Hobrook's Easy Less.

in Geometry—Russell's Lessons in Euclid—Grove's Geograph.

Copy-book, with a series of Outline Maps, for Schools and Academies—Hilbrecht's View of the Uni-

versities—do. Sequel to do—Blair's Outlines of History and

Geography—do. Chart of do—Walker's School Dictionary.

Little Philosopher, by Abbott.

arch 2.

CHARLES B. MASON keeps constantly on hand a prime

assortment of HATS and CAPS at No. 8 Clinton Street.

B. Hats made to order at short notice.

March 9.

3.

FRENCH CLASS.

H. subscriber would respectfully inform the public, that by the solicitation of several friends, he has been induced to

give French class. If a sufficient number of ladies

gentlemen should be interested, he will give French class

twice a week, on Wednesday and Saturday evening or

other evenings as shall suit the convenience of the mem-

bers quarter. Any further information may be obtained by

writing to the Editor of the Herald, with whom names may be

given.

J. TRUE.

WHITTIER & WARREN.

TARRANT BOOTS AND SHOES of all descriptions, by the package or single pair, No. 14 Dork

(opposite Faneuil Hall), Boston. Sept 9.

A. L. HASKELL & CO.

WHOLESALE and Retail dealers in Furniture. Feathers,

Mattresses, Beds, &c. at 4 numbers Nos. 3 and 10 Rock

Street—have on hand, and will continue to keep, constantly

new articles, and will sell such articles as can be had, the

cheapest, viz.—Secretarys, Dressing Cases, Purse,

Card, Pembroke and common Tables, Ladies' Work Ta-

blestuds, Couches, Sofas, &c., Sofa Bedsteads, Cribs

Trunk Tables, Mahogany and stained-wood Cradles,

and every article of Furniture, and Cabinet Ware, and

Tables, Counter Room and Portable Seats, Pictures, Brass Fixtures, Brass Time Pieces, Wooden Clocks,

Clocks, and Brushes.

ATREZZES—Double bordered best English hair, double

hair, single bordered Russian Hair—different

qualities, and various kinds—all of which are warranted

from smell and touch.

SATTERS—Best Northern Live Geese, Southern and West-

ern; Russian of various kinds—all of which are warranted

from smell and touch.

FEATHER BEDS, of different qualities and prices

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—FANNIES—Best Northern and Southern Fannies—different

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ZION'S HERALD.

BOSTON, WEDNESDAY, MAY 11, 1836.

THE BOSTON RECORDER.

This paper has taken notice of the communication in our last, from a "a Vermont Methodist."—It should be understood that we do not deny the existence of a few such societies as brother Tracy condemns—but we do doubt their being so extensive as he intimates in the following:

It is a wide-spread, manifest partiality of Methodists for Universalists; an extensive willingness to make a common cause with them, and unite with them in measures adapted to promote the prosperity of both.

He has mentioned but a small number of such associations—and respecting some of those, our correspondents have proved him to have been mistaken.

If the following is a specimen of the authority upon which he bases his statements, the mouth of his credulity must extend from ear to ear:

He believes, [i. e., the correspondent of Zion's Herald] and thinks he had good means of knowing, that the Universalists have no part in the house in Tunbridge; and *presumes* that the "Union Society" in Fairlee, "was never before heard of within 50 miles of that place." We *hear* of it within less than that distance, from a good witness, who *heard* of it in that town.

Mrs. Fuddler, did you know that Mrs. Fuddler had been seen drunk in the street?" inquires Mrs. Tatler. "La me, no—not I. Taint true, is it?"

"Oh, no doubt 't all on't. I heard it from old Goody Gaffer, who heard it from Mrs. Fiddleton who lives next street, who was told it by her darter, who heard that Miss Limberlunge guessed that Mrs. Fuddler appeared somewhat intoxicated. It must be true, coming so direct."

We do not precisely like the following:

"A Vermont Methodist," who dates from "Windsor County, Vt." in the Herald of last week, says:

To some of the specifications of this charge, I, in behalf of the Methodists, shall plead "not guilty," and to others, as also to the charge of those who were uniting in the election of officers, I shall support a justification.

Now, we will justify the introduction of sectarianism into politics.

Would it not have been more honorable, if brother Tracy had published our correspondent's reasons for thinking that in some instances those denominations are justified in uniting to elect town officers? We do not believe that Methodists, as such, should unite with any sect to carry an election at the polls.

Still the apology of our correspondent, that this union was the result of the proscriptive course of brother Tracy's own denomination, should have been fairly presented to his readers, and allowed to have its proper weight. But why did the editor of the Recorder totally neglect to inform his readers of the fact communicated in the same number of the Herald, by Rev. M. Newhall, a highly respectable member of the New Hampshire Conference? Has he less regard for the purity of the Orthodox churches, than of Methodism?

It is with no pleasure that we thus carry the war into our opponent's camp. To the evangelical Congregationalists in this section we have peculiar attachments. Among them we learned the principles of religion—among them we obtained the precious pearl of forgiveness—by them we were guided in the balmy days of our youthful feeling, and religious ecstasies, aside from snares and pitfalls. May the blessing of Heaven rest upon them. May they increase in goodness, efficiency, and moral power.

JUNIOR PREACHERS' SOCIETY.

Is the immediate abolition of Slavery, as it exists in the United States, a proper subject for the action of the Church, in her ecclesiastical capacity?

The discussion commenced by some remarks from the chair. The President hoped the sentiment expressed in the prayer just offered, would be remembered, that the subject might be treated with seriousness and candor. He trusted none would express any other than their honest convictions upon the subject. He thought it desirable to have an explanation of some of the terms of the question—"action," "ecclesiastical capacity," &c.

Mr. Stevens, chairman of the committee who framed the question, gave an explanation.

Mr. Hamilton wished to have it understood that it was not whether abolitionism was right or wrong; but whether the Church, as such, should act upon the subject.

Mr. Allen of Malden thought the Church had a right to act upon the subject. It would appear from this consideration, every member has this right, and if they have this right in an individual capacity, why not in a church capacity? It is an admitted evil, and the Church should act upon this as well as upon other evils. They pray for the slaves, and any other action which should be consistent with Christianity, he thought to be right.

Mr. Porter of Greenwich said he had no language to express the interest he felt upon this question. Its discussion would have a bearing upon the physical, moral and intellectual happiness of millions. Our hearts should be uplifted to God, that this influence may be of a happy character. He felt bound by conviction, and sympathy, and religion, to take the affirmative. He assumed this ground: Slavery is a moral evil—a sin—against God and man. If this can be maintained, the affirmative is sustained, for every Christian should give his voice against sin. Our Declaration of Independence, so often quoted, says, "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Does slavery admit this? No; it wrests from them the word of God—robs them of the fruits of their own labor—denies them the common blessings of Providence and grace. Is it pretended that it is not sin to take away these gifts of God? If not, does it not exist under heaven. And is it not the duty of all ecclesiastical bodies to oppose this sin? We weep over sinners and resolve upon measures to save them, and shall we pass by the slave in the dust, degraded to the most abject and dreadful bondage?

Mr. Otheman had a few considerations which he felt it his duty to bring forward as an answer to the argument that slavery is a fit subject for the action of the Church, in her ecclesiastical capacity. Suppose slavery be a sin, that does not touch the point. There may be sins which do not stand alone, and to touch them is to touch the organization of society—the political constitution of the country. Imprisonment for debt is an instance. Is this a fit subject for churches in their ecclesiastical capacity? The rule for members is not a rule for churches. What is right in one case, may be sacrifice in the other. Slavery is a political question, and therefore is not a fit subject for such action. It can be fit only for legislative assemblies. It would make churches political parties, and then farewell to the purity of our religion.

Mr. Tracy believed it was conceded to be an evil; but the evil, it is just stated, is so amalgamated with policies, that it is not a fit subject for the action of the Church. Now these statements are founded upon some principle, and that principle is a good or a bad one. Does the fact that an evil is connected with the political constitution, affect the right of the Church? Then slavery would have been a fit subject for her action, but for such connection. If this be the case, we have only to make sin a political subject, and the Church has no right to meddle with it. When France put down the Bible by law, and abolished the Sabbath, the churches of Paris lost their right to preach the gospel of the cross, to pass resolutions, or to adopt any other means to bring about a

ZION'S HERALD.

different state of things. (A doubt was expressed here that *any law* had been passed to this effect, when Mr. T. read from a pamphlet.) He proceeded by inquiring if this were the principle, that *a greater evil must resolve such meddling?* This remains to be proved, and we challenge the proof. The consequence cannot be made the foundation of an argument; for there is no analogous case—no slaves like American slaves. But as far as history goes, it is against this principle. The principles of the Church are the principles of philanthropy, and if her members have a right to act as individuals, why not in her ecclesiastical capacity? There is a loud call for her action. The voice of God calls on her, the voices of two millions of slaves call on her, our country calls on her to do her duty in reference to this sin!

Mr. Hamilton wished to remind them of the *question*. The greatness or smallness of the evil has nothing to do with it. He thought it were sophistry to argue that the Church has the right to act on the subject because individuals have that right. He opposed the affirmative, not simply because the evil was blended with politics but because it was *only* political. There are questions which are moral and not political, others are political and not moral. This is one of the latter class. And no church has the right to interfere with the laws. Go to the ballot boxes, if you wish to change the laws, but do not drag the Church into the vortex of confusion and strife. As soon as a moral question becomes political, the Church has nothing to do with it. This is the foundation of my argument. If the Church acts on such a subject, she becomes a political body. If we must submit to the powers that be," we have no right to stry the Church against the government and laws.—A word upon the Scripture argument. "My kingdom," says Christ, "is *not* of this world." What does he mean? That his church should be kept separate from the state. Farther, there is proof that slavery did exist in the days of the apostles; and if the church did not see fit to act upon it, it is proof in the negative. Or did they need the advice of modern apostles, to set them right upon the subject? He thought the case of the General Assembly of France was not analogous. Though there might have been something in the form of a law, thought it could not be binding—probably it had penalty. But he would hold to the principle that the Church, as such, has nothing to do with political institutions. There is danger of division. There are facts which might be named, to show this; but as they are of an unsuitable character to be mentioned here, I will waive them.—If I have a political and moral right to correct those evils, that is enough. He saw but one advantage to be gained by discussing such subjects, even if the decision should be in the affirmative. That decision would go out to the world as the act of the whole body, although it might be by a single vote in the majority. It would give the influence of the whole to a cause which many of them did not approve, and that he thought unjust.

Mr. Tracy said this question was admitted to be a moral and political question; and as a *moral* question we have a right to meddle with it. The worship of the heathen gods was enjoined by law, and the Church opposed it. The argument brought forward from Scripture, does not prevent us from carrying on the work of God.

Mr. H. having spoken out the time, a motion was made to suspend the rule. A debate being likely to grow out of it, he desired it might not be suspended. The question was called for and decided as follows: in the affirmative 9, negative 4, undecided 3.

[¶] A very interesting revival is at present in progress in Rev. Mr. Winslow's church, in this city. Upwards of 200 attend the inquiry meeting.

OUR SOUTH BOSTON SUBSCRIBERS will oblige us by sending the names of the streets in which they reside. We have a new carrier, who will furnish their papers with more punctuality than the previous one.

THE MILLENIUM.—Sir George Stonehouse, of England, predicted fifty years since, that the Millennium would commence in America on the 6th of June, 1836, at 9 o'clock in the morning.

The prospect of his prophecy being fulfilled, we are sorry to say, is rather problematical.

The following pretty and amusing scrap is by Rev. W. B. Tappan of Philadelphia—no mean poet, by the way. It was written a year since, but will do very well for this present writing:—

MAY, 1835.

Month of May! I wonder why
Poets ever sang of thee;

Thou art present here, yet I
Nought of May, the charmer, see.

All thy skies are clouded o'er;
Either east winds coldly blow,
Or comes down the featherly store,
Lingerer yet, of Winter's snow.

I have looked to see the bright
Sunsets of my yellow day;
But was glad, by subtracive
Sitting, to forget 'twas May.

I went forth upon the first,
Balmy breezes to inhale;
But 'twas raw as Christmas, just;
Lips and cheeks were blue and pale.

Yesterday I strolled to make
Boughs, I used to do;

But I got an ague shaker;

And a spell of coughing too.

If cold weather, now thy mate,
Takes a hint and will retire,
By July, I calculate,
We may do without a fire.

THE BIBLE QUESTION.—A large number of Baptist clergymen and laymen met at Hartford, Conn., and passed the following resolutions:—

Resolved, That should the American Bible Society at its approaching anniversary ratify the resolutions, of their Board of Managers, passed Feb. 17, 1836, it will be the duty of the Baptist denomination in the United States to form a distinct organization for Bible translation and distribution in foreign tongues.

Resolved, That it is expedient to call a convention of delegates from Churches and Associations, and other religious bodies, to meet in Philadelphia in the month of April, 1837, to adopt such measures as circumstances, in providence of God, may require.

FANATICISM.—The editor of a religious paper in this city, after descanting upon the use of tobacco, closes thus:—

Is it not impossible for those who use such disgusting substances, to be Christians? Will the Holy Spirit dwell with such!!!!

Does he know how many holy men he thus disobeys the mantle of Christianity? What if in revery we were to say, "Judge not that ye be not judged." Is it not impossible for those who thus judge to be Christians?"

The following advertisement with little alteration, is from an old paper. Do publish it for the information of the beau monde of this city.—*Portland Courier.*

NOTICE.

Wanted.—A few spruce young *Dandies* to stand at the Meeting-house doors, at the assembling of the congregation, for the devout purpose of staring Ladies out of countenance. No other qualification than a share of impudence is requisite for this employment. If, however, to this should be added a complete destitution of propriety or a desire for making a political speech upon the lady as she passes—or even a capability of exclaiming a laugh among his comrades at her expense—the applicant will be considered as most eminently qualified for his station.

Should the next Sunday be a fair day, persons desirous of engaging in this business will please take their stand at the ringing of the second *BELL*, for the purpose of giving a specimen of their powers.

DOLLY.

As times have improved (?) since the old fashioned, puritanic days of our church going forefathers, we beg leave to make a suitable addition to this advertisement.

Wanted.—Several young gentlemen, (be they are gentlemen—none else need apply) to make a rush as soon as the clergyman commences the benediction, for the purpose of blocking the doors, and gazing upon the ladies. Their shoes must be nob-haled, in order to make the more noise. Thus, if any should happen to be asleep the sound will wake them up in time to pass out with the toes of other expositors. At the same time a preacher should not aim to be *original*, merely for the sake of it.

4. Approach your subject at once, and be short.

5. Study to be eloquent—if you have powers of oratory, improve them. But let theatrical affectation be banished from the sacred place.

A QUERY OR TWO FOR INFIDELS.—If nature is not intelligent, how can she procreate intelligent beings?

If nature, by its wonderful operations, can produce intellect, why may not that intellect be immortal? It should be remembered that *thought* is not a material, and consequently has no principle of decay in it.

THE ABOUNDING GLORIES OF INFIDELITY.

"What a delightful garden this is, dear friend. Who keeps it?"

"A gentleman by the cognomen of Abner Kneeland."

"How very beautiful—lets pluck one. *** Tut, tut, man. They are *poisonous*. See how my hands bleed."

"Why, good friend, don't you know that a garden of Canadian thistles will do to look at but not to touch?"

Always remember that in the great hot house of the world, many a beautiful thing carries under its rosy leaves thorn. Now the respectable old gardener, whom I mentioned, nurses these thistles with the greatest delight. Every day he waters them, and every Sunday he throws open his gates for the public. Yet, though bleed-

taken by the congregation as a response, the other as a constant acknowledgement of the truth uttered.

Wanted.—A few *gazers*, with quizzing glasses. They must practice in time of prayer, that the congregation may know how much they despise the hoary superstitions of their fathers.

LETTER FROM AFRICA.

BROTHER KINGSBURY.—Some of our preachers will collect a young brother of the Congregational Church, who made some remarks at the close of the missionary meeting at the Webster Conference. He said he should soon embark for Africa. He has arrived there, and the following extract from a letter I have received from him, I submit to you for publication. F. P. TRACY.
Southbridge, April 29, 1836.

"Bethelsdorp, Oct. 3, 1835.

DEAR BROTHER.—You may ask me perhaps what I think *now* of the heathen? I feel more deeply than ever that they will be lost, unless all Christendom awake to the work of giving them the blessed gospel. And the gospel, nothing, *else* will save this ruined world. The Hottentots, amounting to several thousands, are a living example of what the gospel can do. Once they were in a kind of slavery, abused and maltreated by all classes. Now they are enjoying the privileges of freedom. Once the Hottentot was proverbial for ignorance and stupidity. Now he ought to be proverbial, as affording an instance of the elevating power of the gospel.—When the missionaries came among us, said one here, "we were clad only in filthy skin skins. Now we are clothed in British manufactures. We were without letters—now we read our Bibles. We were without religion—now we worship God in our families. We were without morals—now every man has his own wife. We were given up to drunkenness—now we are sober and industrious. We had no property—now we have fifty wagons and some hundreds of cattle, here at Bethelsdorp, and we were shot down like wild beasts, but the missionaries have stood between us and our enemies' bullets."

A very serious accident occurred as we were ascending one of the inclined planes, in crossing the mountains. A gentleman from Hartford, Conn., started before the cars on foot, and instead of taking the side path, he imprudently walked between the rails, intending probably to step aside before the cars came up with him; but though he was called to by several persons who stood near him, he was a moment too late! Just as he was turning to look behind him, one of the cars struck him, knocked him down, and passed over his legs—breaking and mangling them in a most shocking manner; and otherwise injuring him. I heard from him, twenty-four hours after the accident; he was then alive, but it was thought he would not recover.

From Pittsburgh, in the steamboat Philadelphia, we had a most delightful run down the beautiful Ohio, to this place, where we arrived yesterday, at 3 o'clock P. M., in company with about thirty-five of the delegates.

The subject of slavery, abolition, &c., has been discussed more or less among the delegates, nearly all the way from Philadelphia to Cincinnati. Soon after taking the canal boat at Columbia, this discussion commenced in all parts of the boat, above, below, fore and aft. We had on board two slave holders, one of them a delegate from the Georgia Conference, and the other a Mr. Moore, of Nashville, Tennessee, one of the committee of vigilance, who acted as jury for "Judge Lynch," in the case of *Amos Dresser*. Rev. Bishop Andrew, Dr. Bangs, B. Waugh, C. Sinclair, and N. Levings took the lead on one side, and Rev. J. A. Merrill, J. F. Aams, O. Scott, G. Storrs, S. Kelly, and others, on the other side. The discussion excited considerable interest, and there appeared to be a desire among the passengers to hear—and that they might hear, brother Scott proposed to some of the New York delegates to collect the passengers in the gentlemen's cabin, appoint a chairman, and choose two on each side, and then speak so many minutes each. But this proposition was not accepted, so the discussion went on as before.

Brother Sinclair stated, that "slavery was sanctioned by the gospel; that there was no sin in holding, and treating the human species as property; that the bringing the negroes from Africa to this country was an act of *mercy*," &c. Mr. Moore defended the doings of the Nashville committee in the case of Dresser, and Lynch law in general.

I am happy to tell you that there are 12 or 15 brethren from the English Wesleyan connexion, laboring in this country. Their principal field of labor is Kaffraland. They had established six interesting stations, with six different tribes, and the work of God seemed to be prosperous. The Kaffers are a noble race of men; but they remain in some respects like savages. Their color is much darker; but in staleness of form and appearance, they resemble them not a little. Several had been baptized by our brethren. At one station the Sabbath was solemnly recognized by three chiefs, as a day of rest; and it is interesting to hear how much some of them prize the gospel, and to see how in many cases, they laid aside their implements of war, and gave heed to the gospel of peace. Listen to the chiefs addressing the people at one of their missionary meetings. Said one, "We are all fallen into the clay, and this word has come to lift us out. It is a rich word; more so than all cattle. (Cattle are their treasures; they prize them more than their wives and children.) Therefore take hold of it, and hold it fast." Said another, "What is the word? It is God's word. Who brought it? The missionaries. Who sent them? God. Why did they come? To turn us from our

Poetry.**THE DISTANT HOME.**

On a summer's cloudless eve,
I stood on Snaefield's island steep!—
The light which dying sunbeams leave,
Was fading from the western deep;
The mountains of my native land
Rose dimly o'er the distant sea,
Whose waters press'd the golden strand
In sunset's blue tranquility.

No sound was on the breezless height,
Save the glad voice of infant sills
Which wander'd in the waning light,
Rejoicing down the pleasant hills;—
Though faint and far the daylight burn'd,
And gray mists chill'd the desert air,
To western skies I fondly turn'd—
My homeward gaze still rested there.

And thus, methought, the child of faith,
When joys depart and hopes decline,
Sees, rising o'er the gulf of death,
Unfading kingdom brightly shine—
The cloud which veil'd the surging wave—
The blast which raised the breaker's foam,
Pass off and show beyond the grave,
The glories of his radiant home.

TO A LITTLE GIRL.

Thou art happy, little sister,
And sweet smiles around thee play;
And thou dost know the evil
That beset an earthly way;
And thou little dream'st that tears will come
To dene thy soft blue eye;
Or that clouds and storms will hurry o'er
Thy brilliant morning sky.

But it must be so, sweet sister;
Thou wilt taste the cup of woe;
And should years be granted on earth,
Full oft thy tears will flow;
And life will be a bitterness,
And pleasure but a name,
And thou wilt long, perchance, for death
Another child to claim.

Yes, it must be so, sweet sister;
Life is but a toilsome day;
And joy a transient sunbeam lent
To light us on the way;
And hope will fade too quickly,
As the golden hues of even,
And that thou lovest be snatched away
Almost as soon as given.

I gaze upon thee, sister,
In thy rosy childhood now;
No sorrow on thy little face,
No cloud upon thy brow;
And weep to think that thou must be,
Through all thy future years,
Subject to sorrow, wrath and sin,
To agony and tears.

And yet—and yet, sweet sister,
When this weary life is o'er;
There's a land of joy beyond it,
Where the pure in heart may soar;
And to that realm of peace and love,
Be thy young spirit given,
Then rise at last from sorrow here
To endless bliss in heaven.

Biographical.**FOR ZION'S HERALD.**

Died in Providence, Feb. 25, 1836, Mr. MOSES G. CADY, son of David and Catherine Cady, aged 22. He was the son of pious parents, to whose instruction he had attended from his youth up, and such was his exemplary conduct, that it could only be said, "Yet lackest thou one thing?" for which he did not fully seek, until his last illness, when his distress of mind became very great. His prayer was ardent and unceasing. He called for his aged father to pray for him, and we believe that united supplication was not offered in vain. The day previous to his death, the Lord imparted peace to his troubled soul. From this time until he expired, his mind was calm, his evidence clear and satisfactory.

SIMEON SLEEP.
Providence, April 28.

Miscellaneous.**MR. WHITEFIELD.**

When Mr. Whitefield was last in America, William Tennent paid him a visit as he was passing through New Jersey; and one day dined with other ministers at a gentleman's house. After dinner, Mr. Whitefield adverted to the difficulties attending the gospel ministry—said that he was weary with the burdens of the day—declared the great consolation that in a short time his work would be done, when he should depart and be with Christ. He then appealed to the ministers, if it was not their great comfort that they should go to rest. They generally assented, except Mr. Tennent, who sat next to Mr. Whitefield in silence, and by his countenance discovered but little pleasure in the conversation; on which, Mr. Whitefield, tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us—do you not rejoice to think that your time is near at hand, when you will be called home?"

Mr. T. bluntly replied, "I have no wish about it."

Mr. W. pressed him again.

Mr. T. again answered, "No, sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death—my business is to live as long as I can, as well as I can, and to serve my Master as faithfully as I can, until he shall think proper to call me home."

Mr. W. still urged for an explicit answer to his question, in case the time were left to his own choice.

Mr. T. replied, "I have no choice about it; I am God's servant, and have engaged to do his business as long as he pleases to continue me here. But now, brother, let me ask you a question—what do you think I would say, if I was to send my man into the field to plough, and if at noon I should go the field, and find him lounging under a tree, and complaining, Master, the sun is very hot, and the ploughing hard, and I am overdone with the heat and burden of the day; do, master, let me return home, and be discharged from this hard service? What would I say? Why, that he was a lazy fellow, that it was his business to do the work that I had appointed him, until I should think fit to call him home."

The pleasant manner in which the reproof was administered, rather increased the social harmony = the company, who became satisfied that it was

very possible to err, even in desiring with undue earnestness to depart and be with Christ, which is itself far better than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, "All the days of my appointed time, will I wait till my change come."

RELIGION IN WASHINGTON.

Perhaps there is no place where Sunday disturbs so imperceptibly the even tenor of week-day customs and feelings. There is no holiness given to the time—or growing out of it. There is no peculiar solemnity or silence prevalent, as in the towns of New England. There is nothing like religion or prayer in the atmosphere. Still, I believe, the bells ring—and the church doors are flung open. People put on their better dresses, and there is some gathering to the meeting-house. Even the capitol is let for services—but then they are more of a show than a sacred thing with a majority there—and as for the prayer and Bible reading that goes up from the great houses, or is bowed to in their parlors, I would give but little for it upon average. Amusements, on Sunday, seem to be the religion of the children—especially of the blacks. You may walk the Avenue from the Capitol to the White Palace, upon that day, and you will find yourself compelled to thread your way through many a party at marbles, and many a party of noisy and cursing boys. No care seems to be taken of them, and the lessons which they gather from too many of their elders, in the way of gambling, if all things are true, will have no tendency to make them what they ought to be. The truth is, General Government and morality are two things that have no particular sympathy, under any sky. I would not be particularly severe upon our own country—but I would not on the other hand, believe in any peculiar purity which the character of its institutions imparts to the public sentiment or public manners. We are wicked enough, in all conscience; and if we disguise the sin a little more than other nations, I have no idea that we shall arrive at any better issue, or that we deserve any better description. We ought to be more aware of this all over the land. We have a suspicion, quite general among us, amounting almost to a fact—that we are a peculiar religious people. There never was a greater mistake. We are only doctrinal. We excel in that—but we are no more pious than any other population with equal Christian advantages.—*Am. Traveller.*

SOMNAMBULISM.

A French provincial paper (*Echo de la Frontière*) relates a remarkable instance of this wonderful phenomenon, which has recently occurred, in the case of a young girl sick with scarlet fever. She was about 12 years old, of a gentle and rather grave disposition. One evening, when the eruption was at its height, while her parents, her elder sister, brother, and her physician, were in her room being a perfect silence, she was seen to rise up to a sitting posture, in her bed, and with her face upturned and glowing with a fervid and beautiful devotion, she sang, with a sweetness and expression stated to have been inimitable, and apparently superhuman, a hymn or invocation to the Supreme Being. Both the music and words were her own improvisation, and are described as most exquisitely sweet and solemn, at the same time that they were perfect in their musical and poetical construction. The sentiments were of the most lofty and impressive tone, the reference to the Supreme Being. 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